

324 COMMENTARY ON MACAULAY'S
HISTORY

sure the King made it a point of conscience to
do it well,
which I thinck he has.¹

Burnet has recorded a curious anecdote about
her when he
waited on her after his appointment as Bishop
of Salisbury.

She told me she hoped I would set a
pattern to others,
and would put in practice those notions with
which I had
taken the liberty sometimes to entertain her.
She also re-
commended to me the making my wife an
example to other
clergymen's wives, both in the simplicity and
plainness of
her clothes and in the humility of her
deportment.²

The same writer asserts that William left
church matters
wholly in her hands.

She declared openly against the preferring
of those who
put in for themselves ; and took care to inform
herself particularly of the merits of such of the clergy as
were not so
much as known at court, nor using any
methods to get
themselves recommended . . . She consulted
chiefly with
the Archbishop of Canterbury, whom she
favoured and
supported in a most particular manner.³

When Tillotson died Mary wished Stillingfleet
to be his
successor, but 'the Whigs did generally
apprehend, that
both his notions and his temper were too high
' , so Tenison,
a strong Whig and latitudinarian, was
nominated.⁴

¹Ibid. p. 37.

²Supplement, pp. 326-7, 497-8.

³Own Time, ii. 117. Cf. p. 119 for an
instance of Mary's refusing to
allow a bad appointment to an Irish bishopric;
also Essay, pp. 103-4 :
⁴The raising the reputation and authority of the

clergy, as the chief instrument for advancing religion was that to which she intended to apply her utmost diligence. She knew that the only true way to compass this, was to engage them to be exemplary in their lives, and eminent in their labours : to watch over their flocks, and to edifie them by good preaching and diligent catechising. She was resolved to have the whole nation understand, that by these ways, and by these only, divines were to be recommended to favour and preferment/

*Own Time, ii. 136; Macaulay, V, 2464 (xx).